

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 124.

## The Principles of Nature.

### SPIRITUALISM.

DOES IT DEMAND A RELIGIOUS ORGANIZATION?

To a careful observer, the spiritual movement, considered merely as great change in religious opinions, is almost as wonderful as any of the mysterious facts that have originated the change. Many thousands who but a few years since rested quietly in the respectable orthodoxy or heterodoxy of popular sects, or belonged to no sect, being indifferent to creeds, have all at once been aroused, and are now inquiring earnestly for facts in regard to their future destiny. Of a sudden the rigid bonds of religious societies have burst asunder, and a deluge of new opinions is set loose, threatening to sweep away the last vestige of traditional belief, and set adrift the oldest and proudest churches in an ocean of doubt.

He who looks upon every thing passing under the name of Spiritualism as but a phase of popular delusion, propagated by sympathy and the appliances of imposture, ought in all candor to consider the delusion itself as little short of miraculous. For, if it be a delusion, considering the multitudes bewildered, the variety of churches ensnared, and the wide spaces it has passed with the rapidity of a prairie-fire, when and where in our world's history has a similar phenomenon been seen?

This is a question which the opponent of Spiritualism, who, as a general thing, is more inclined to anticipate the revival of an exploded error than the advent of a new truth, can meditate at his leisure, and solve as his prejudices may incline. But the Spiritualist may find the investigation of it profitable; for a solution of the question may show him that the cause of the movement can be nothing less than what the body of Spiritualists have from the first claimed it to be. But, more than all, he may discover a criterion by which to discriminate the perishable and transient outcomings of the movement, from its phenomena and legitimate tendencies.

If we recur to the beginnings of Christianity, we shall discover facts in that movement which have their parallel in Spiritualism, and a careful study of those facts will perhaps suggest the tendencies and the extravagancies likely to attach to this.

Whatever the preacher of Nazareth may have taught, or whatever he may have believed, it is at least certain that Christianity rested as on one of its main pillars—on the faith that Jesus, though dead, was alive. It was not the bare promulgation of his precepts, nor the influence of his example, nor the personal attachment of enthusiastic disciples that gave Christianity that original impulse, the force of which, nineteen centuries has been unable to exhaust. Nor was it the expectation of the speedy descent of Jesus from heaven, nor the threat of the end of the world, nor extraordinary purity of morals in all Christians that gave it so fair a start that in three centuries it mastered Paganism, and took its seat as a stronger power than the Caesars on the seven hills of Rome. Not each, nor all of these things, was the strength of the Christian Church, sending it forth conquering and to conquer. But it was the united faith of the brethren that the Crucified was alive—that immortality had been brought to light and made attainable; this was the main element of the strength and the beauty of Christianity at the beginning. The idea of life after death, verified by the reappearing of one who had been seen to die, the hope of heaven brought down to earth—this it was that found a lodgment in the hearts of the poor and the rich, of the bond and the free—it was that exalted the sweetest aspirations of the saint, and kindled anew the spark of religious life in the abandoned sinner.

The strength of ancient Christianity, then, consisted in the united belief of a fact. Here was something certain upon which to rest; here was no subtle doctrine; here was no fire-spun dogma; but a something which the simplest language could enunciate, and the feeblest understanding conceive; and I will add—a fact which the most torpid heart could feel. He who was crucified is alive. This was the bond of unity; this was that faith in Jesus that could remove mountains; this the foundation of that holy hope which the sword could not extirpate, nor the rack wrench away, nor fire burn out. It was united faith in a fact, which Judaism could not suppress, nor the rabble put down, nor Roman emperors extinguish. It was faith in a fact, that united the circumcised and the uncircumcised, the Gentile and the keeper of Moses' law, the rich and the poor, the slave and his master, the believer in the humanity of Jesus and the believer in his divinity, the observer of Sabbaths and the disregarde of days, in the bonds of a tolerant charity.

But this faith in a fact was not to continue. As the Church became farther and farther removed from the time of the event of the Resurrection, her faith in the real existence of Jesus diminished, till finally speculations upon his mission and theories in regard to his nature took the place of the faith that he was alive. Thenceforward it was no more the arisen Jesus whom she loved, but that Christ whose portrait she herself formed, from misinterpreted texts of the Old Testament, became the object of her adoration; and now her bishops and presbyters began to assimilate in character to her ideal Christ,

and instead of serving the brethren as ministers of the mock and lowly Jesus, they demanded obedience of the flock in the name of that Christ whom they had made to say, "He that denieth me before men, him will I also deny before my Father which is in heaven;" and "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." Thus the love of the exercise of authority in Christ's name grew and strengthened, and faith in Jesus alive and risen gave place to faith in doctrines which could be verified by no touchstone of fact. New sects were multiplied. (A sect is a body of men united in faith in a *doctrine*, in a common pride in their superior righteousness, and in the common practice of *spurious duties*.) For as soon as the Church lost her faith in the great fact that Jesus was alive, doctrines became the main bond of unity, and there were just as many sects engendered in the name of Christ as there were spiritual leaders whose speculative imaginations could give birth to fantastic methods of salvation, and new theories about Christ and heaven. As soon, however, as it was universally settled that faith in a doctrine was the foundation of the Church, spiritual authority became tyrannical, and seized on the sword of state to enforce unity in doctrine and ceremony.

Unity of faith in a doctrine, and unity in the performance of spurious duties, constitute a sect. The Church at last became a sect, and all her Protestant daughters are sects, because a living faith in the reality of Jesus' life after death has given place to faith in dogmas, and the institution of spurious duties. In short, Christianity became sectarian just as far and as fast as faith in *facts* was displaced by belief in doctrines, and dramatic and ceremonial duties were prescribed and enforced by the Church.

Now, what is Spiritualism considered as a movement in religion? Wherein has it any analogy with original Christianity? Christianity was originally faith in a fact, in the continued, real existence of Jesus, in spite of the death of the cross; faith in the fact that the veil that separates the present from the future life had been pierced by a man in the possession of all that constitutes genuine manhood.

Spiritualism is faith in a similar fact, in the continued, real existence of all who have died; in the permanent opening of the future state to all in the body.

Christianity was originally the belief that one man at least had survived death; Spiritualism is the belief that all men have survived it. Christianity asserted the reappearance of Jesus; Spiritualism the general resurrection or re-appearance of all the dead.

So long as Spiritualism rests upon the belief of a fact; so long as this belief, with a good life, shall be the characteristic of a Spiritualist, and unity in the belief the signal for fraternal intercourse; so long as no diversity of opinions shall be the occasion of withholding from the believer an affectionate regard, Spiritualism will not collapse into the organization of a sect. But whenever believers in its facts shall cease to regard the bare recognition of them, together with a pure life, as the test of a Spiritualist, and shall set up the cast-off articles of some worn-out creed, or the fanciful theory of some metaphysical speculator as a standard of union, their organization will have degenerated into a mere heretical off-shoot of the old Church, will have become an adopted daughter of the scarlet woman, and must share her wasting plagues and desolating judgments.

Spiritualism can properly be represented by no organization. What need of an organization to advocate a *fact*? Facts are wont to take care of themselves. What need of a Spiritualist organization to spread about particular religious doctrines? None at all. For Spiritualism recognizes nothing beyond the fact that the *Spirit-world* is revealing itself to us in its own way, and that every one who admits that *fact*, and leads a pure life, shall be recognized as a brother, whatever his creed.

So long as Spiritualists shall hold to this fact and this conduct, so long will the encouraging manifestations continue to spread, and the number of believers who are willing to lead a life of mutual charity multiply. What Christendom needs today is, that the bonds of sect chill and deaden all true religious aspirations, and make every religious man distrustful of every other not belonging to his circle, should be dissolved.

As has been said, it is the combined recognition of spurious duties, and the universal prevalence of puerile recipes of salvation, which recipes grow out of theories in regard to our future destinies, which constitute the "fifth essence" of sectarianism. For every church in Christendom bases its whole code of religious duties on its particular theory of a future life, deducing the duties from that theory, every sect issuing to its neophytes a certificate for happiness in the future state, with full confidence that its particular draft on the Banker there is, of all presented, the only one to be paid at sight. One thinks immersion over the top of the head is the *sine qua non*; another finds the essential duty in sprinkling; another in the keeping of days; another in "faith-in-Christ;" another in obedience to the Church. How needful that something in the nature of Spiritualism should come down like consuming lightning on this hideous farago of recipes for salvation, and dispense them in thinnest air!

It is the mission of Spiritualism to establish *actual goodness of life* as the only ground of salvation, and to do away with the notion that a particular belief about God and human destiny is any criterion of moral worth. Particularly will it demand actual paternal affection between the advocates of opposing creeds. And how admirably is it adapted to bring about what it demands! It brings the very fact of a future life to bear upon human conscience to enforce simple, natural goodness. Opening the other world, it shows to him who prides himself on his faith in the Bible, and "the merits of Christ," his fellow-believers far below some Infidel in the state awarded to him hereafter; turning to the Infidel who prides himself in the justness of his conceptions about the Bible and Christ, it shows him that a life of charity may place the most credulous admirer of the letter above many a clear-headed unbeliever. Who shall estimate the crushing effect of such facts, when they shall be generally admitted, upon the crumbling castles of sectarian dogmatism?

I conclude, then, that any organization that sets itself up as the representative of Spiritualism will have more to represent than it bargains for, and that when it fancies the great body of believers to be marshaled under its banner, it will discover at least that it has ranged together only that small number who are too heretical for any popular church, and too *bold of power* to be genuine Spiritualists. No; Spiritualism can not be compressed into the keeping of a sect, and no organization can adequately represent it, but that glorious order of universal human society which Jesus anticipated, and has already named—the Kingdom of Heaven.

It is a wide-spread belief that religion must be represented by some form of worship—by certain acts symbolic of our wondering love of God. And therefore worshippers, or the naturally religious, have always craved leaders to prescribe a ceremonial which should at once please the Deity and be an adequate expression of that adoration which words can not utter. Hence every religious organization attempts a two-fold object—to please the Deity, and adore him.

In the Christian Church two rites are generally considered placatory, Baptism and the Supper, and two acts of worship to embody a genuine adoration, Prayer and Song. Is it presumptuous in Spiritualists, after eighteen centuries have passed in the practice of dramatic religion in the name of the crucified Christ, to insist again on the teachings of the living Jesus; that mutual love is the only plenary offering required by the Almighty, and that private prayer is more acceptable to him than public? If we believe with Jesus, we shall ask no other religious organization than such as love originates and dissolves at pleasure, and we shall feel that occasional conferences are the only religious gatherings proper for Spiritualists. Our adoration to God we will reserve for the closet, our *placatory offerings* shall be neither Baptism nor the Supper, but the daily sacrifice of a good life.

D. L.

paraging reflection upon the publisher), and the want of which is felt by the public, will unquestionably be sustained. I have no more to say concerning the demand made at Harmony Grove, but what follows is to be considered as referring to the fixed habit of vexatious, pecuniary *solicitation* as a prevalent truth.

Mr. Editor, are we never to escape the importuning system?

Has it not continued long enough? Every new thing that comes up, with the mighty promise of regenerating the world, is actually begged to death. If you would knock Spiritualism on the head, make it one grand system of beggary. Let a detestable contribution-box be poked into every man's face who takes his family into Nature's garden—the grove—to enjoy a moiety of sunshine, air, and social converse. I believe that "those who dance should pay the fiddler," and am willing to give my mite for all necessary attendant expenses, for halls, and for the woods if need be; but I must dissent from those who think it proper to press individual claims and enterprises (unless in cases of immediate want, extreme destitution, or positive suffering) upon those who leave home with the intention of having a "good time," and losing for the season the consciousness of life's cares. There is for everything a fitting time and appropriate place. We have well-dressed beggars at our front doors; beggars in tatters at our back doors; blind, whining, crying, dirty beggars in the streets; priestly beggars (for God's and their own sake) in church; and going out of town in the hope of getting rid of their importunities for a day, the first thing we are conscious of is a rap on the knuckles with an execrable contribution-box.

(Without any disrespect to anybody.) We are becoming a nation of impudent beggars. I wish it were possible—that we were within the limit of things to be hoped for—that we could go once to some place where we should not be publicly solicited for what bank notes we can spare, or the loose change we may have in our pockets. All men can live! The God of Nature has given each individual two feet that he may walk, two hands that he may get his bread, a head that he may think and calculate; let him use them, and the heavens will fail if he don't get a good living. Individual enterprise is competent to all things; it says that obstacles shall be no more—that difficulties shall yield. Individual sovereignty is the basis of man's prosperity and happiness.

I wish said publication success, and a new head (a vignette without angels in night-gowns), but I do not wish it success in the way proposed. If there is any one thing that can hasten the downfall of a paper—shake all confidence in its stability—it is a public appeal to private pockets for its support. It is an acknowledgment that it is not firmly established; or, at least, it may be so construed by those solicited. The fact is, we have too many spiritual papers. We had better sustain one or two good ones than have a dozen starvelings. It appears to me it would be better, if our friends really desire to put friend Newton in a position to make his mark on the times—place him where his talent will not be cramped—to help him to a new beginning. It is much easier to rear a new structure than to clear away the rubbish of the old. Give him fair footing and he will do well; but if we love him, allow him to build his own foundation.

I shall receive no thanks, probably, for these free expressions of opinion; but if those who are interested in the "New Home" movement wish for a special organ, they should give their editor elect a new sheet, if it be not larger than a lady's handkerchief. Here, you perceive, I am on delicate ground, laying myself liable to the charge of making invidious comparisons. So be it; these thoughts come from my heart, agree with my reason, concern our movement.

We have, at least, one good weekly paper, worthy of the cause, and that is the SPIRITUAL TELEGRAPH, published at 300 Broadway, New York. It is ably, fearlessly conducted. Added to this, we have the SACRED CIRCLE, a monthly magazine, edited with ability by Judge Edmonds, Dr. Dexter, and others. Surely, here is elbow-room for those who wish to be heard.

For eight or ten years I have been connected with the press, and know something of newspaper machinery. A great expenditure is necessary to support a weekly publication, of the smallest size, even. It is rarely that a paper can be successfully started without a large capital to back it. Those who have never had an opportunity of looking into the business can form but an imperfect idea of the care and responsibility devolving on a publisher. A sheet devoted to a new cause, I am bold to affirm, can not sustain itself unless it has plenty of cash for a motive power. If the money be wanting, the publication will show it in its quality of paper and ink, typography, vignette, and, lastly, in its matter. Poor matter, printed in poor ink, on poor paper, makes a poor appearance. The publisher is not to be blamed for it (unless for his temerity)—he would do better if he had the means.

Shall I be pardoned if I venture the opinion that every new association does not need an especial organ—is but a clog on the energies of the same—a constant pull-back without adequate, proportionate use and compensation? Communities are prone to think they have discovered grand truths, which it is their duty to herald to the world, which sits in darkness at

their doors; they have the same right to think so that I have to differ with them.

Mr. Editor, I am walking among eggs—where shall I step next—

"For Brutus was an honorable man,  
So are they all—all honorable men."

In attempting to make a few remarks at Harmony Grove, concerning sectarian organizations. I suspect that the same may have been construed by some who hear me, as bearing directly upon the "New Home" movement. I did not refer to that particularly. Men may co-operate in any movement where there is internal harmony enough, voluntarily, to produce such a result; and certain kinds of organization are necessary for pecuniary purposes. With Dr. Gardner—the head of the "Spiritual Home" design—I am particularly pleased. Whether I agree with the details of his plans or not, I congratulate our Boston friends on the acquisition to their strength of a man who appears to possess so many sterling elements of character. That he and good friend Orvis may so modify their plans as to embrace all classes of people, I sincerely hope. The thought strikes one very pleasantly, at first, that it would be exceedingly agreeable to have a residence where we should meet only those who believe, in the main, as we do; but a calm examination of the details presents many features objectionable, if not insuperable. I believe it would be better to strike out entirely from the proposed scheme all systematic plans for the development of media, or their particular concentration at such an establishment. Development must be left to Nature and self-effort. It seems to me that but little good can accrue from the combination of media. If they have the leaves of truth, rather let them go forth and leave the whole lump. The common people, who hear all reasonable things gladly, as a general thing, will not go to a local institution to be put *en rapport* with the spiritual world, developed or converted to new and startling views. Truth is diffusive (not concrete), and needs to be spread over a great deal of surface. There are no outsiders and insiders in Nature's vocabulary. The earth is one family; we shall not be contaminated by living in it, or be made a whit wiser by becoming clannish. We belong to the world, must meet it on even terms, and try to make it better by so doing.

If all kinds of media are to be concentrated at the "Spiritual Home," for the accommodation of themselves and the public, it certainly will not be a very quiet or desirable place of residence. Media are very much like the "rest of mankind," and won't be likely to live together in amity a great while. There will be recriminating "raps," unfriendly "tippings," "movings" for superiority, interested "speaking," "visions" of jealousy, and many other discordant "unfoldings." The noise and confusion attendant upon receiving visitors will not be inconsiderable. Nor is this all; as money is to be received in compensation for communications from departed Spirits, it will take on the appearance of a concentrated piece of charcoal in the eyes of the world—the very world we are striving to better. I have been opposed from the first (as all who know me can bear witness) to spiritual exhibitions where money is taken. Such a course degrades Spiritualism in the estimation of community. If truth is so scarce that it can not be obtained without money, we can afford to do without it; bread-and-butter will, perhaps, keep us alive until it is cheaper. Inspiration is like sunshine and air—free to all. Nature dispenses her gifts impartially. Spirituality exists everywhere, and every mind that is in earnest can be developed to something useful. Oh, I thank God that there is no monopoly in this matter; that the entire body of humanity comes under one general rule; that the spiritual element spreads out and diffuses itself through every land, and pervades every atmosphere where there are human brains to receive it!

Do not make as much as convenient, from the word Spiritualism. Recognize no difference in men on account of their respective beliefs. Kind, benevolent is Nature, making no distinctions—let us copy her. It is immaterial whether a man be a Spiritualist—he can benefit us, or we can benefit him—one of the two will be sure to take place, so that good will inevitably result from companionship. Let us have human homes, having regard to the economy of subsistence, and the cultivation of the mind by the ordinary means, aspiring simply to be CITIZENS OF THE WORLD. Peculiar people we have been since time immemorial, and now we want people who are not *at all* peculiar. The Jews were "peculiar" enough to last the world its lifetime.

Am I opposing the New Home movement? No; merely expressing my views, suggesting that it be so modified and enlarged as to embrace persons of any faith, whether believers or unbelievers, leaving Spiritualism, the development of media, etc., to the never-erring methods of Nature. But I must forbear. I see friend Newton frowning gently over the top of his pen, Dr. Gardner shaking his finger with admonitory meaning, friend Orvis striving to keep down his enthusiasm, while friend Hewitt has something in his hand that looks very much like a "sharp stick." I can say with as much sincerity as did the lad who stole the melons, "If I've done wrong, I'm willing to be forgiven!" Such marvelous penitence on my part must certainly disarm all antagonism of its asperity!

Yours, for liberal sentiment,  
J. H. ROBINSON.  
LEICESTER, Sept. 2d, 1854.

## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, SEPTEMBER 16, 1854.

## MARRIAGE AND FREE LOVE.

Respecting the nature of marriage, two general opinions prevail among civilized nations. The first regards marriage merely, or at least mainly, as a legal sexual union of two persons who publicly promise to live together for the term of their natural lives in the most intimate relation as prescribed by the civil government. In this sense it is at most a civil contract, sanctioned, determined, and enforced by the authorities of the State in their legislative and executive capacities. To this end the statute expressly directs how persons may be legally married, and in what particular manner the marriage contract may be lawfully annulled. Moreover, in all this the State only regards the fitness of the parties to the contract in so far as their anatomical and other external relations are concerned, having no reference, in any case, to their moral and spiritual attractions or repulsions. This is evident from the fact that marriage may be abrogated whenever certain physical defects are proved to exist in either party, but never on the ground of spiritual incompatibility. That this union of the sexes, as determined by law is—in the absence of a more spiritual connection—a mere earthly and sensual institution, is further manifest in its limitation to the brief period of mortal life. Nor is this all. While the laws of England and other enlightened countries declare that a marriage, otherwise legally consummated, may be rendered void by a previously existing marriage, by organic defects, functional incapacity, or by the want of a mutual recognition of conjugal rights and privileges, it nevertheless insists that such a marriage is strictly valid until it is formally declared otherwise by a decision of the court. Accordingly, such a contract—unlawful in its very inception—even when its consummation involves a ruthless violation of the highest moral sentiments and sanctions, is good, in the legal sense of the term, and no less binding on the parties until the court having jurisdiction in the premises decides that it is good for nothing. Thus with no legal decision to the contrary, the most unnatural, degrading, and immoral alliances must be preserved inviolable. A union prompted on the one part by the vilest passion and on the other by misplaced confidence, and consummated in unmitigated deception and villainy is, for the time being, a valid marriage, and until the next session of the court.

We offer the preceding observations, not because we are opposed to all legislative action designed to regulate the external relations and intercourse of the sexes, but to show that the laws and customs of the civilized world make marriage a merely civil contract, entered into agreeably to the suggestion of political economists and the prescribed forms of law, and deriving its highest sanctions from the decisions of human tribunals. And in what respect is the idea of the Church superior to this? It pretends to invest the institution with a high religious importance and a Divine authority, but it evidently has no distinct conception of the spiritual nature of the relation. True, it talks of "what God hath joined together," but, at the same time, it marries people after the State fashion, and expressly stipulates that the contract is limited to the period of their existence in the flesh. By this course the Church virtually assumes either that there is no future life, or, admitting the existence hereafter, that marriage is wholly physical, earthly, and sensual. By the plain terms of the contract it dissolves all marriage alliances on the occurrence of the death of either party, and by so doing it emphatically denies the spiritual and immortal nature of the union. Thus it appears that only the bodies of men and women are married according to the present customs and laws of Church and State. The writer can not resist the conviction that if the conjugal affection legitimately belongs to human nature, and especially if it has aught to do with our spiritual being, marriage as established by law and sanctioned by religion is a somewhat questionable recognition of this most sacred of all human relations.

Very different from the foregoing description is the spiritual idea, which, we are constrained to say, is as yet neither widely entertained nor clearly defined. However, a general definition will suffice for our present purpose. To constitute a true spiritual marriage two congenial souls must be irresistibly attracted and perfectly conjoined, not merely by the function of a priest, magistrate, or legislator, but by the spiritual, natural law of affinity. In proportion as this union is consummated, the two become one in feeling and thought. A spiritual cohesive power binds them together so that they can not be separated or divorced. The marriage that is truly spiritual must also be everlasting, because the spirit itself is immortal in all the primordial elements, essential attributes, and divine activities of its nature. It is only, therefore, when two beings are thus constituted and united by the Supreme Author of all, that they are in a true sense "joined together" by him, or spiritually married. If one such union exists on earth—one that did not originate in sensual appetites and corporeal fires—that one, at least, need not, and, indeed, can not, perish with the flesh. Our spiritual relations and attractions are obviously not merely for time, but forever. Hence, those who are wedded in soul—if there be any such—can be separated no more. No man can put them asunder; Heaven will not reverse its own decrees; nor can the conscious spirit fly from its counterpart. A spiritual cohesion, more subtle, powerful, and lasting than that which binds the elements of all worlds together, is the indissoluble bond of their immortal union.

Such, in brief, are the two prevalent ideas respecting marriage as we conceive them to exist in the minds of their respective advocates, and it is hardly necessary to inform the reader that the latter is chiefly entertained by Spiritualists. It is not true, therefore, as was affirmed in a late number of the New York Tribune, that Spiritualism is at all favorable to a free-and-easy system of commerce between the sexes. Of all the systems in the world this, in its essential nature, is the least obnoxious to the charge of "securing frequent change of partners." The very idea of a spiritual, conjugal union as already defined, and as it is probably accepted by a large majority of modern Spiritualists, utterly precludes the notion of any such system of exchange; it is severe in its limitations, restricting the individual, in the genuine exercise of this affection, to a union with a single soul.

It is not of course pretended that all who profess to entertain the spiritual idea, practically conform to these views. It is even possible that certain misguided and unscrupulous be-

lievers in spiritual manifestations may also claim to be spiritually minded, in an elevated and true sense, that they may thereby secure the confidence of the simple and opportunities to gratify their carnal desires. But it was precisely so as far back as the age of the Apostles, and St. Paul found it necessary to exhort the Galatians not to use their Christian "liberty for an occasion to the flesh." (Chap. v. 13.) If, then, some Spiritualists act in a manner unworthy of their high calling, and thus pervert the principles of a great and holy cause to doubtful or dishonorable ends, they certainly will not be the first to deny or betray their Christ. If this reflection does nothing to mitigate the evil of the present time, it may at least suggest the proper distinction between the truth and its unworthy disciples.

An article by Rev. Adin Ballou, which recently appeared in the *Practical Christian*, contains some remarks on Free Love among Spiritualists, which may be calculated to place the movement in rather a questionable light before the public. From several expressions, made, perhaps, without proper deliberation, those who are so disposed may feel at liberty to conclude that Spiritualism itself authorizes and encourages the evils our brother so deeply deplores. We are satisfied that man writes with a more fervent desire to do good than A. B., and it is because he is known to have a sincere reverence for the truth, that others may, on the present occasion, attach an undue importance or improper significance to his language. So far, therefore, as it is implied that free love, in a sensual or otherwise objectionable sense, characterizes Spiritualism, or that it is a necessary or natural result of the present movement, we desire to express in this public manner our unqualified dissent, and to enter our protest against the practice of carelessly confounding principles with men. We most emphatically insist that the spiritual idea, when properly understood, sanctions nothing of the kind, and we are certainly surprised that so careful and conscientious an observer as Adin Ballou should disregard the most important distinctions in treating a subject, on which he, some time since, wrote so feelingly and so well. If men do wrong, let them be faithfully and fearlessly reproved; but let no friend of the cause give an occasion for the inference that Spiritualism sanctions evils which are at war with every principle of its philosophy.

It avails nothing as an apology for thus obliterating all proper distinctions to say that a portion of the manifestations are uninteresting and unprofitable. The New Testament proves that they were so in the first century of the Christian era, when what were called 'dumb and unclean spirits,' judging from the records of the Evangelists, were by far the most numerous. It is granted that some men still incite false ideas and immoral practices, and that some Spirits continue to lead men astray. But this, surely, is not a peculiar development of the modern spiritual movement; for, Jesus and the Apostles being witnesses, there were "false prophets" and "seducing spirits" in the primitive Church, whose influence led some men to discard the truth. Should similar causes produce like results in our own day, we at least shall not be greatly disappointed. Indeed, while we most cordially approve of the greater portion of the article under review, and earnestly commend its inculcations, we will not disguise the fact that it served to admonish us that should "iniquity abound" in the future "the love of many may wax cold." (Matt. xxiv. 12.)

If there is at the East, as seems to be vaguely implied, a kind of free love that teaches men and women to violate the most sacred human obligations, especially if it prompts them to dishonor themselves, and each other; to pollute and poison the springs of social and domestic life and peace, we certainly have no sympathy with that kind of freedom or that species of love. Such a use of the words, even, involves

"A base  
Abandonment of reason."

and is little less than the essence of all falsehood and the foulest treason against Heaven. Least of all, can we entertain the idea that such notions sustain the remotest relation to the principles of that divine philosophy which teaches us to subject the passions to the reason and the senses to the soul.

But it will be said that our idea of what constitutes a true spiritual union, warrants the supposition that a large number of marriages, even among the most enlightened and refined nations, are very far from conforming to our description; that many persons are improperly mated, and as a consequence dissatisfied and miserable. What, it may be demanded, shall be done with these? Our answer to this question may be embodied in few words. If they can not possibly agree to live together, they should do the next best thing, which may be to separate by mutual consent. If the dissatisfaction results from inadequate causes, or is mainly on one side, let the disaffected party make the best of a "bad bargain." If he has formed an external alliance on the sensuous plain, and agreeably to the specific provisions of the civil law, let him, like an honest man, respect the obligation thus voluntarily assumed. He surely has no right to plead the subsequent discovery of a natural or spiritual law as an excuse for violating a civil contract, more particularly in a case which most intimately concerns his honor. Inasmuch as the original proposition, in all our marriage alliances, is presumed to proceed from the man, he, especially, should conform in the strictest manner to the terms of the engagement. If he has the least magnanimity he will neither be disposed to take advantage of the weak, nor to wait for the strong arm of the law to define the nature and extent of his duties. If any man, under such circumstances and in the name of REFORM, attempts to disturb the family relations of himself or others, he deserves to be regarded with the strongest suspicion, and his deed should be frowned upon by all generous and honorable men. The world can never be reformed by those who thus abandon the weak and helpless, disregard their most solemn promises, and darken the soul and its immortal destiny by the guilt of perjury.

MISS CUNNINGHAM.—We desire to introduce to the acquaintance, confidence, and esteem of such of our friends as she may chance to call upon, the young lady whose name stands at the head of this paragraph. Miss C. has been engaged as a teacher for several years, but was induced to relinquish her school on account of impaired health; and being for the present unemployed, she proposes to solicit subscriptions to the TELEGRAPH and SACRED CIRCLE. Miss Cunningham is intelligent and highly respectable, and we take great pleasure in commanding her to the kind regards of all who are interested in our cause. All funds paid to Miss C. for either of our periodicals, or for books, will be promptly credited at this office.

Mr. URIAH CLARK may be expected to lecture in Dodworth's Academy next Sunday, morning and evening. There will be a Conference of Spiritualists at three o'clock P. M., as usual.

## PARTRIDGE AND BRITTON'S SPIRITUAL TELEGRAPH.

## THE SKYLOGICAL STATE.

Those who know little or nothing respecting the facts and principles of psychological and theosophical science often make amusing blunders in their allusions to such subjects. An example of this kind, which fairly rivals Mrs. Partington in her best moods, came under our observation some time since. Mr. and Mrs. J. R. Mettler were on a visit at the home of the writer, in Connecticut. Rumor had been busy in celebrating the deeds of Mrs. M. throughout the neighborhood, and one of her thousand tongues had whispered great things in the ear of a young countryman who lived several miles from the village. By degrees his curiosity was excited, until it quite subdued his skepticism, and he resolved to dine, for once in his life, on a miracle, provided it did not "cost too much."

One morning, about nine o'clock, the door-bell rang in an emphatic manner. The writer, being in the front room at the time, opened the door. A young man of rustic dress and manners advanced, and with an inquisitive but solemn air inquired:

"Mister, is the clairvoyant lady in?"

Percceiving that the young rustic had confounded chloroform and clear-seeing, we replied with as much gravity as we could command, "You refer to Mrs. Mettler, the clairvoyant, do you not?"

"O, yes, that's the one, I 'spose."

Mrs. Mettler was called, and after exchanging a few words with her visitor, and making known her usual terms for an examination and prescription, this modern Solomon, with a complacent and solemn manner and expression, thus continued his inquiries:

"Wall, marm, I 'spose you 'zamine, subscribe for 'em, and put 'em in the skylogical state, all for the same price, don't ye?"

Mrs. M. was about to reply in a grave and civil way, when, having a care for our sides, we departed with slight precipitation.

One of our material counselors—a sort of Job's comforter—insists that the countryman was quite right, and that if any one is skeptical respecting the existence of such a state, he has only to slip down once and hit his head in the occipital region to verify the fact by his own experience. If the first trial does not succeed, the experiment may be repeated. When the subject begins to "see stars," it is said that he is fairly in the skylogical state.

## THE AGE OF PROGRESS.

We learn from a reliable source that STEPHEN ALBRO, who has of late been associated with Messrs. Bristol & Welsh in the editorial management of the Buffalo *Republic*, is about to withdraw from that paper, and to start an independent weekly journal in that city, the first number of which, agreeably to the announcement in the Prospectus, is expected to appear on or about the 16th instant. Mr. Albro proposes to hold no fellowship with party-political and sectarian organizations, but to devote his columns to General Intelligence, Moral Reform, and a fair and Free Discussion of the Progressive Ideas and Tendencies of the Age, including the Phenomena and Laws of the Spirit-World. We are confident that Stephen Albro has alike the mental capacity and the moral courage to carry out his purpose, and that he will redeem his promise to the public. He has our best wishes for the triumph of his experiment. We suspect that Mr. A. retires from the *Republic* because he loves freedom and fair dealing in reference to Spiritual and general reform so well that he can not work in a Buffalo editorial harness without chafing. For the motives which have determined his course we entertain a high respect, and trust that all free minds in that part of the State will rally around him, and by earnest co-operation and a generous support make "The Age of Progress" a tower of strength, a refuge for the oppressed ones, and a terror to the enemies of human rights.

## DIGEST OF CORRESPONDENCE.

ALMIRA HOLLISTER, of Big Bend, Waukesha Co., Wisconsin, writes, partially under spiritual influence, and partially from her own mind as we should judge, concerning the cause and cure of cholera. That grim-visaged monster is now retreating from our borders, and we are less in need of sentinels and weapons to protect us from his inroads; but as by our correspondent's suggestions some of our readers may be the better prepared to meet him, should he come round this way again, we here condense the main particulars of her communication: She says, "Cholera does not originate in the atmosphere, but in the gases of the decomposing substances of the earth, stagnant waters, impure and closed cellars," etc. As a safeguard against it she recommends people to eat ripe fruits, sound and well-cooked vegetables, and, in reasonable quantities, every thing else that the appetite reasonably requires. Those who have plenty should give to those who have not, if it is from no other motive than selfishness, for giving to the poor that which will save them from the pestilence, they guard themselves and their neighborhood from exposure to the contagion. Banish discontent and fear, and while the disease is raging in the neighborhood, fumigate your apartments, cellars, etc., by burning coffee or corn in an iron pan over a furnace of ignited charcoal. Pump the long standing waters from your wells, and throw in a little rock-salt; throw a little potash or soda in your cisterns; sprinkle quicklime on any collections of decomposing vegetable matter that may be upon your premises; devote the contents of your medicine chest to the benefit of the canine race (a rather dogmatical prescription); do your duty to God and man, and resolve to keep well anyhow. The cholera will then pass by you in quest of more easily subjects of its attacks.

D. S. KIMBALL, of Sacket's Harbor, N. Y., writes us that some weeks ago his eldest brother, who resided at Watertown, took sick, and after a short illness passed into the world of Spirits. Our correspondent, on the day of the funeral, arrived at the house of the family while the latter were at dinner, and he seated himself at the table in the place left vacant by the death of his brother. He had not long been seated before the chair began to shake, communicating the motion to his own body, and which was so marked as to be observable by those who were seated near him. As he could not account for the motion otherwise, he considered it as made by Spirit-power as an indication of his brother's invisible presence. On the same evening a medium's hand was moved and wrote a consolatory communication as from a Spirit-daughter of the deceased, stating among other things that the father was present, and would communicate at some future time, but could not then, as every thing was yet so strange to him in that new state of existence. Our friend sends us several other communications

which he had received at different times, and among other things states that in one instance he sealed up eight, and in another instance six, interrogatories, in such a way that they could not be read by a person in the flesh without breaking the seal, and on submitting them to Spirits through a medium, answers appropriate and correct were returned to him.

A. R., of Seneca Falls, N. Y., writes concerning social evils and their causes, and proposes as their remedy "an organization comprehensive enough to include industry." A. R. unfortunately neglected to add one very essential item to his communication, viz., the description of such a plan of industrial organization as would be adapted to secure the desired ends, and such as a sufficient number of the right kind of persons would be willing to connect themselves with. The plans of social reorganization heretofore proposed, though many of them exceedingly plausible, and even beautiful when viewed on the external, have either failed to secure a practical test, or been found wanting when such test was applied. This would seem to prove either that mankind in their present state are not prepared for the general or universal industrial association proposed—that their reformation must begin with their interior rather than their exterior natures—or that the demiryugos of the new social world has not yet appeared. This remark, however, is not intended to discourage effort at reform in isolated branches of industry, trade, or commerce, or to even check the aspiration for an immediate general reorganization, as by continued inquiry and effort in these directions, some satisfactory result will doubtless be obtained; and if A. R. will please say definitely and briefly what kind of an organization he would have formed, we will be happy to lay his plans before our readers.

JACOB GILLETT, of Birmingham, Oakland Co., Michigan, writes us seconding the request of a previous correspondent (J. G. Atwood), for some information on the philosophy of Spirit-healing. We have received a communication from another correspondent in response to Mr. Atwood's inquiries, which shall be laid before our readers. Our present correspondent (Mr. G.) is himself a healing medium, and argues the present possibility of a repetition of the miracles and other wonderful works performed by Jesus and his apostles, from the nature of man, the power and goodness of God, etc. He says he has himself, in a number of instances, been used to accomplish cures which he would once have deemed miraculous, but which now appear to him in perfect accordance with the laws of nature.

J. W. KILLGORE, of Como, Tennessee, is informed that the specimen of Spirit-writing which he recently forwarded to us is as illegible to us as it is to himself; nor have we had any explanation of the previous specimen of the same kind which he sent us some months ago. We have seen much writing of a similar kind performed by mediums while in process of development, and presume its only object is that of practicing the motions of the muscles, by Spirits, to get control of the hand of the medium.

Friend Killgore also forwards us a letter which he received from Mr. C. C. Church, of Nashville, Tenn., in which an encouraging account of the state and progress of Spiritualism in that city is given, and Rev. Mr. Ferguson and his congregation are highly spoken of for their spiritual advancement. We have heretofore stated in our columns that Mr. Ferguson now publicly avows himself a Spiritualist, and has succeeded in leading a large portion of his congregation into the new faith.

W. B. S.—, of Sparta, Crawford Co., Pa., writes concerning two women who were born and brought up in that place, and who, becoming mediums, have been lecturing under Spirit-influence occasionally during the last year. The Spirits who have principally spoken through them purport to be those of two noted preachers, and they use the mediums mainly to expound the Bible. A Spirit claiming to be John Calvin has spoken through one of them, and has used her to denounce the doctrine which he taught while on earth, and which he now characterizes as "damnable."

## SUICIDE FROM LOVE.

Not long since, a private in the U. S. army, was found near Carlisle Barracks, Pennsylvania, dead from a pistol shot, evidently directed by his own hand, as the discharged weapon lay on his breast. The deceased was a German, named Laforce, and though a soldier in the ranks, where intellectual development of the higher poetic, sentimental order might well be unexpected, he left behind him two communications, which, while they explain the cause which precipitated him to death, are as remarkable for classic grace and contentious power, as any utterances we remember ever to have read. The subjoined are the two communications, the first being addressed to a young and very beautiful lady—to whom the suicide had lost his heart:

"When God created man, he endowed him with faculties which, when used rightly, entitle him to a better lot than mine."

"He said, 'It is not well that man should be alone, I will make a companion for him.' I have found that companion, and feel that sensation which made Adam know that he could not live without the being who wounded his heart."

"And the Almighty, all bountiful God, gave her to him, that he might be happy on earth. This is my case."

"Seeing a certain lady, and struck by her extraordinary beauty, I feel that she could make me happy—but, alas! she does not love me."

"You will ask, perhaps, who the lady is? It is Miss E.—F.—"

"Who makes me melancholy and miserable, and who hurries me on to death. I do not blame her. I blame myself for it."

"I found death in her blue eyes, where I hoped to find eternal happiness."

"It would be useless to say more about it. You can not imagine the despair which drives me to a death so sudden. Therefore, farewell, Mrs.— and family; farewell forever."

"Find a faithful lover, dear Eliza! My spirit will be with you, will watch over you, and guard you in time of danger. Farewell! one and all. Despair hurries me to death."

"Perhaps this deadly weapon will explode at the very moment you read these lines: Farewell \* \* \*. My last sign, and my watchword in the other world will be 'Eliza.' There we will meet again, if not as angels, we will meet elsewhere, even as devils."

(Signed) THOMAS LAFORCE.

The other paper was subsequently found in the knapsack of the deceased, of which the following is a translation:

## A BROKEN HEART'S COMPLAINT.

"Death and life! Anguish and joy! Torment and pleasure!

"Where is the fountain whose waters will quench these flames?

"Where the spring to heal the heart wounded with the stings of love, despair, and pain! A model she is of beauty—charms without equal—the flower of her sex; a rose of the garden of the Hesperides; she who enchants me."

## Philadelphia and the South.

**CONFERENCE AT FRANKLIN HALL.**—At the last public meeting of the Conference under the charge of the Harmonic Association, Mr. Hood made some remarks to show that the idea of the Resurrection did not originate with Jesus of Nazareth, and that the idea of immortality existed long prior to the Augustine age. He thought immortality was not taught in the New Testament at all. Some of the Pagan writers declare that the Christian ideas of immortality were stolen from their mysteries. He thought all the religion of the Jews was of a material and temporal nature.

A GENTLEMAN read a very interesting letter from Cicero to his friend Scipio, giving his ideas of immortality, which accorded with modern spiritual manifestations. Strangely enough, this letter was published in the *Christian Advocate and Journal*—a paper which condemns all modern Spiritualists in most unmeasured terms.

Mr. West also thought that the idea of immortality did not originate in Christianity. It was one of the oldest doctrines in existence. It was taught long prior to Moses. The Scripture informs us that it was known in Syria long before that time. The speaker then read a number of quotations from the Old Testament, showing the similarity of occurrences there recorded with manifestations of the present day.

There was a good deal of discussion about the spirituality of different kinds of manifestations. It was thought by some that fifty per cent. of the speaking-medium manifestations were not spiritual, being only a kind of self-psychology, and giving evidence of no intelligence beyond the mind of the medium. On the contrary, it was disputed that any such thing as self-psychology existed, or, if it did exist, there had been no explanation of what was meant by it, or what it really was.

**PEOPLES' CONFERENCE, SUNDAY, AUG. 6.—**The Harmonic Association having suspended their meetings until September, the people who had been in the habit of attending resolved to continue the meetings independent of any organization, and thus far they have been very interesting. At the Conference this day a short paragraph was read from the *Spiritual Telegraph* giving an account of a most extraordinary manifestation of the power of Spirits to make tangible demonstrations. The particular case consisted in a man being dragged about the room by retaining his hold upon the wrist of a Spirit-hand and arm that had been presented to him. The gentleman who read the extract asked if there was any one present who had ever experienced anything of the kind, and, if so, how they accounted for such manifestations.

Mr. Parry made a statement of a case in his own experience which had similar features to the one just read. The hand and arm of an infant first appeared, which he grasped, and afterward the hand and arm of an adult female, which he also took in his own, and when he pressed this latter hand it returned the pressure. (The particulars of this case were related some weeks ago.) He did not pretend to account for these occurrences. He only knew the facts. In his case there was no attempt on the part of the Spirit-forms to withdraw their hands, and he finally released his hold voluntarily, and then heard the words, "How long do you think you will live?" He also referred to the remarkable cases of the appearance of persons in the flesh to others at a distance. He related a case in point which occurred to him twenty-four years ago. He was in a Southern city and was reclining on a bed, looking out of the window, when, to all appearance, a form rose up from the middle of the floor of his room, which was the perfect counterpart of his mother. She walked to the bed, took a seat by his side, gave a long, deep sigh and disappeared. When the form arose from the floor he was not thinking of home, but of quite a different subject. He related the occurrence to the family, who advised him to write home, and expressed their fears that he would find that his mother departed for the Spirit-world at about the time she appeared before him. He wrote, and received for answer that his mother was never in better health; but at the hour he saw her wraith was thinking very intently of him. He thought these appearances more difficult to account for than any thing connected with Spiritualism.

Dr. Foster spoke on the subject of unreliable communications. He thought many of them arose from familiar or sympathetic Spirits, who attended the media and would respond to their feelings and wishes. He related some instances to sustain this view, and also some answers from Spirits corroborating the theory. He then read from a book, wherein he had recorded some of the communications given to him.

After Dr. Foster, a GENTLEMAN spoke on the law of progressive development. He remarked that: "It has been said that the past is a mirror in which the future is reflected; but this is not strictly true. There is a law of progressive development which forbids that events in the world's history shall ever be repeated. But there is an analogy between the general course of events in any one period and any other, which enables us to predict with some certainty what will be the future effects of any new discovery."

"When America was discovered, greedy adventurers hastened here in search of the precious metals and stones. Thousands of lives were wasted in the vain search. The fertile soil, the magnificent rivers, the forests of timber, and mountains of coal and iron were all disregarded. The adventurers thought not of the future of the country; they thought only of enriching themselves speedily."

"And many who now investigate Spiritualism do so with the vain expectation of being told by Spirits where to find a pot of gold, or how to make a profitable speculation in trade, or cure a dyspepsia or gout caused by gluttony. Like the gold and diamond adventurers, their selfishness looks for some immediate, personal benefit. When a few Puritans and Quakers and Huguenots were driven from Europe to find homes in the wilds of America, those who drove them away as outcasts from society little dreamed that they were planting the seed of the greatest nation that ever lived upon the earth. And those who to-day despise the investigators of Spiritualism have no conception of the great results that must ensue to our race from these investigations. Even those who came here to find a permanent home for themselves and descendants had but very vague ideas about the future of this country, and the influence it was destined to exert upon the whole world. And so of Spiritualists who investigate this subject in the fullest faith of its importance, and with the purest desires that it may bless the world—they can not now comprehend the grand part it is to play in the development of the race. Let us not despise, therefore, if our immediate anticipations are not realized, but work on, doing that which is appointed to us, and relying upon the universal law of development to accomplish all the designs of the Creator."

**NOR SPIRITUALISM.**—A young man, residing at Rennet Square, Philadelphia, of very remarkable inventive genius, recently constructed a machine for folding newspapers. He took it to New York for examination and trial, and there found one very similar to his own. His own machine was not as perfect in its operations as he had expected to see it, and he returned to Philadelphia quite disheartened at the result of his labor, put up at a friend's house, and in the morning attempted to leap from a third-story window and destroy himself, but was fortunately saved by a friend in the room. He has since manifested signs of insanity, on the day previous to the suicidal attempt. From childhood he has manifested an unusual degree of mechanical skill, and has almost constantly studied on some new invention, until his mind has become unbalanced. If he had studied and investigated Spiritualism, and read the *Telegraph* as steadily as he has the *Scientific American*, we might have had a proposition to suppress all spiritual publications and circles, as we have had on various occasions.

**THE KNEE-PAN THEORY IN PARIS.**—A medical friend just returned from Paris informs us that he attended a lecture at the Academy of Sciences, in that city, on Anatomy, a few weeks since. After the lecturer had closed, another Solon took the stand and exhibited several bones and limbs to illustrate his discovery of the cause of all the Spirit-rappings, which was the knee-joint. He elaborated his theory and made it quite satisfactory to many, especially when it was found that he could make slight rappings with his own knee. After he concluded, an American gentleman present astonished some of the wise Frenchmen by telling them that the knee-pain theory was quite stale in America. Our friend informed us that the joint theory seemed to be quite satisfactory to most of the scientific gentlemen present. Whether the presence of Dr. Flint, one of the Buffalo芋 trio, who is now residing in Paris, has had any influence in spreading his darling theory, we have no means of knowing; but it is amusing to witness the folly of "scientific" men on subjects which they fear to investigate.

"It is a great deal better for human beings to have their wills; then, if misfortunes befall them, they have only themselves to blame."

## Original Communications.

## A BLESSING IN SPIRITUAL INTERCOURSE.

BY FRANCES C. MOTTE.

Ever with me, ever near me,  
Day by day my heart runs o'er  
With the thought though God has claimed thee—  
Thou art with me evermore.

While the bell of even chimeth  
That another day is gone,  
And I feel thy presence near me  
As I meet the coming dawn—  
Where my daily duty calls me,  
If I tread a boisterous way,  
Finding while the current deepens,  
Many hearts to say me—  
It is sweet to know beside me  
Is a guardian-angel still,  
Bending o'er my little vessel  
By an effort of the will.

Oh, how precious are these tokens!  
And I turn, O God, to thee,  
Who hast lightened thus my burdens—  
Another of the joys that be.

Author of the great relation  
That in mercy thou hast given,  
Shedding light to cheer the mourner  
From the very gates of heaven.

Making calm the wounded spirit,  
Crushed beneath its heavy load,  
Radiant now thy glory beaming,  
Lighthed up some drear abode.

Easing where disease hath stricken,  
Bearing on the wings of air,  
Ever to the fainting spirit  
Solace for disease and care;

Drawing all around, about them,  
As the spirit soars away,  
Rays from out the inner portal—  
Opening of diviner day.

Be the truth for aye extended  
To the weary and oppressed,  
Comfort where disease hath stricken,  
Make a place within each breast—

Scattering seed in hedge and highway,  
By the river and the shore,  
Resting not till earth acknowledge  
Spirit-bands forever more.

## A DAY IN THE WOODS.

The following description of a day among the sylvan Spirits is from the pen of a young lady in Williamsburg, who has natural powers of description which merit careful cultivation.—ED.

The proposition of a day in the woods came like a breeze from the "better country." It seemed as though we could there so readily, like the mountains and mighty tree-tops, reach upward till the material should be lost with the immortal.

Seized with this sudden inspiration, a little circle of us, Spiritualists, set off in the cool of the morning one day last week,

with cold dinners in our baskets and glowing thoughts in our hearts, for a day in the country. After leaving the stage a little this side of Newtown, L. I., we hastened from the dusty

road into a grass-grown path leading to our destination, springing over fences and running through the woods, almost as elastically

and as happily as though our spirits were released from their prison house. Rest came when we had reached the grove that skirted the hill-top. Serenely we lay beneath the cool shadows listening to the music of the singing trees. Gazing with still joy into the Spirit-eyes that we felt gleaming softly upon us from the bending branches, bright wild flowers, and slender vines that hung in rich festoons around us, our hearts were filled as with sunlight from those unearthly glances, and we thought how thankful we should be that gone forever were those sad, sad days we had sometimes passed in the woods—days when we had wandered among the unweeded graves in the burial-places of far West, when the rustling leaves and the low, mournful sound of insects settling upon the silent graves, the only answer to the Where? oh, where! of our souls. Thus the white marble signals stood like stiffened shrouds pointing with fearful solemnity to that reef on which we too should wreck. How knew we then the soul had reached its promised rest? How knew we that it wandered not darkling through space? How knew we even that its light had not gone out forever? How vainly then we urged these questions, and listened in solemn silence, but found no answer! Thank God, no woored dell, however somber and solitary to the sensuous observer, can again awaken that quenched agony.

We read the *Tribune* of that day, as we lay beneath the Spirit-peopled foliage—read with hearts glowing with joy that we did believe in "Ghosts," and "Ghost seers"—read and prayed for a higher life; that pure, elevated thoughts and deeds should be the constant service and life of every believer in Spiritualism. That nobler love—more Christ-like than the selfish, earthly exhibition of that divine essence, attributed to a portion of us by the *Tribune*—to the most sensual be the result of Spirit-intercourse; a love which could enfold all in its expansive arms, which could cause the most chilling nature to glow with rosy beauty—the most discordant mind to blend in union. There would be no breaking of ties if we ourselves were harmonious, for then should we be like the sweet voice Mrs. Child tells of—singing on—singing on in wondrous melody amid the discord, until by-and-by all harsh, grating tones softened, and one harmonious chorus be the result. It surely becomes us who have so glorious a faith to live as though we did believe that heaven is opened to our view. And when we wish to do things contrary to those principles which we and the world have ever received as good, beautiful, and manly, let us not call to aid Spirits who are in the love of such, lest they bring an evil report of the godly land to dying men.

In the course of the afternoon we had a very beautiful and appropriate manifestation through Dr. M.—. The Spirit of an Indian took possession of him. Having first traversed the grove with the agility of a deer, to express to us that thus as a medicine-man he had searched for roots, he decorated himself with leafy boughs, and arranging the company in Indian file, marched off at our head with one of the pale-faced maidens. Over fences and rugged ground he lead us to the extent of a full quarter of mile, never swerving to the right nor left, until we reached an elevated piece of land, when he paused and commenced seating us on the grass, placing us at regular intervals apart, thus forming an extensive circle. We had time to look around us now for the first since our rapid walk,

and the prospect called forth a general exclamation as to this realization of the well-known power of the Indian to select the most charming spots for their encampments. We named it Council Bluff. The ground on which he had seated us sloped up gradually, terminating in an abrupt eminence, forming a sort of valley or hollow below us, graced with a few scattering trees. Far to the north and west the ground, swelling and sinking like the rolling prairies of the West, gave fine effect to the scene.

Having taken his stand in our midst, the red chieftain (for he was chief as well as medicine-man) told us in broken English that the Great Spirit had sent him there to bid us welcome to his ancient home. He then went around the circle distributing to each leaves, bread, and water, pouring water on the ground between each person, because he said a chief sat there, though to us invisible. All around us also he said were red men, thousands upon thousands, filling the hollows—encompassing the land right and left. When again we met there would be many thousands more, for as yet they could not believe that the Indian could meet peacefully on their hunting-ground the pale-faces who had so ruthlessly driven them away.

After performing these ceremonies of peace, he took his stand on the rocky point overlooking the valley, and told us how there for many moons, when in the form, he had addressed his tribe. From thence he had sent forth his warriors to battle. On the spot we occupied had his council sat—while in the hollow below the young braves of the nation gathered in dusky multitudes, and the air quivered with their yell of defiance as he bade them scalp the white man—to plant deep the tomahawk—speed sure the arrow—tear them up root and branch—these wicked invaders! But now they had come from much fairer hunting-grounds than these to proffer the hand of friendship to the white man. For the Great Spirit had made it all brotherly between them.

As evening gathered we returned home—body and spirit refreshed by a day in the woods. S. H.

## A SPIRIT-MOTHER'S REQUEST.

NEW YORK.

TO THE EDITOR OF THE TELEGRAPH:

Sir—Thinking the following narrative of facts may be of service to the cause of Spiritualism, and interesting to your readers, not from their novelty, but reality, I take the pen to record them.

Some month or two past I was at Philadelphia in company with Mr. Molton, of this city, and while sitting together I proposed we should have a talk with the Spirits. He assented, and we were seated at the table. After sitting a moment the table became quite lively, and the usual question was proposed in turn, whether a friend desired to communicate? The affirmative was given to my question, and on inquiring the name, ANN THORPE was given. The middle name was then asked for, and the name WOOD was given. On the maiden name being inquired for, the Spirit having said in this world she was a wife, FOWKE was spelled out.

I must here say this was the name of a former friend, of whose death I had lately heard, but knew no particulars as to the exact time of her death, excepting that it had occurred recently.

It was then stated the death had taken place five weeks previously; but this answer was obtained by a series of tests. I then inquired what was the object of the visit? when I learned by the tipping that it was concerning her children. She had left two, a boy and a girl, and the object of her present solicitude was the boy.

Finding the tippings through the table in spelling the words was a tedious mode, I inquired whether her desires could not be conveyed to me by impression, and the answer be received through the table as to the truthfulness of the impression? The answer received was, Yes! I then learned, each impression being confirmed by the table, as follows: That she had died five weeks before in London, owing to an operation which she had been obliged to undergo in consequence of injuries she had received during a late confinement; and that a day or two (the exact time was stated) after the operation, she had died; and that a few days before her death she had seen her father, with whom she had conversed; and that she had spoken of me in her last moments, and had thought more; and that when dying she had endeavored to tell her sister, who was with her, how much she desired she should take care of her boy. She had not been so anxious about the girl, whom her mother had taken since her death and sent to school in the town where the mother dwelt in England. That the object of her visit to me was to write to the sister and beg her to take the boy and bring him up, as she feared if left with his father he would be allowed to run wild and do as he liked. Much more followed in the shape of tests, all of which I afterward recorded in a letter. I desired the tests, not for my satisfaction, but to show the lady to whom I was to write that I was not unnecessarily interfering, and that in truth I had received a message from the departed. Many of the things I wrote of, indeed all, excepting the fact of the death, I had no means of knowing, and Mr. Molton knew nothing at all of the matter.

As requested, accordingly I wrote; an extract from the answer I received is as follows:

"The subject of your letter are beyond the comprehension of such an ignorant person as myself, and too delusive for me to dare to indulge in contemplation. For ages, for thousands of years past, you as well as I know that witches and wizards have been for some reasons considered too vile to live. I am sorry to say that *table-talking* here, among those from whom better is expected, has been too much indulged in, and most might be called spirit-meetings—which your own free mind condemns. I fear I might be urged, under temptation, to indulge even as Saul did when of once more (before the time) beholding those so very dear to us who have so long been hidden from our sight. Still I believe and know my better judgment would condemn me. Superstitious I am, therefore the more needful for me to be guarded. In dreams I believe the mind's wishes and desires are sometimes manifested, through what agency I do not say. Nor can I say I *disbelieve* in spiritual visitants; to be sensible of the presence of such, I hope to be preserved, unless it was dear little Jemmy (a child the correspondent had lost), and even this, too, would unserve me. That which you wrote to me respecting our dear ANN did not at all astonish me. I expected it in the first letter. It was all truth. I showed it to Tom (the earthly husband of the spiritual visitant), but he disbelieved it all; however, he has since written and asked me to take WILIE (the child in question)."

I send you the facts as they stand, without comment. I think them sufficiently significant.

Yours, S. B.

## WHAT IS HEAVEN?

LINES suggested on reading in the "Spiritual Telegraph" a small poem, "HEAVEN," by C. D. STUART.

"What is heaven? not a steep  
Frowning o'er the sands of time,  
Guarded like a castle's keep,  
Which the strong can only climb."  
Yes! heav'n is an embattled steep  
The pow'r of love can only climb,  
Girt with the strength of him who is  
In human form, and yet divine;  
And those embattled heights are hot  
Begirt around with pointed steel,  
But with a sterner force—the heart  
Maketh those haughty defenses real.

The human heart which will but see  
Stretching afar the flanking wall,  
Feels not in its recess the power,  
For which these tow'rs shall crumbling fall.  
Tradition with its hydra-spawn  
Darkened the way, and spread the veil  
Which hides the breaches, that are seen  
When truth the rampart shall assail.

Yes! heaven is an embattled steep,  
Yet can be won by weakness' pow'rs;  
The child-like mind shall triumph e'er,  
For truth and peace are its bright daw'r;  
To such a mood the steeps are spread  
With gradual slopes to ease the way,  
And brightest flow'rets gem the sword—  
Sparking in light of living day.

The fortress frowns with aspect rude,  
When wilful man assumes the sway;  
Defenses then are multiplied,  
The dogmatist is kept at bay:  
And the bright glory of the hope  
Then twinkles like the fairest star  
The frowning fortress' triple guard  
Makes hope's bright sun a gleaming star.

June 7, 1854.

vane the laws of matter, but superintend them. Universal mind thus rules universal matter. Thus it is that "In Him we live, and move, and have our being."

A derangement of the organic forces of the system, such as to induce an action contrary to their natural design, constitutes disease. To restore health you need to restore equilibrium. If there be a demand for the positive force, Nature has her store of alkalies. But when diseased, the patient is negative to the healing power. Being thus, he is impulsive. When sympathy exists of a right nature between him and one who is positive to him he receives an amount of the nervous fluid from the positive person, which supplies his own, and when supplied, Nature arranges the equilibrium. Hence the great force of Spirit-healing. The patient being negative, and the operator being positive, harmonize their minds to act for the given result or cure. The nervous fluid being under the direction of mind, when aided by powerful Spirits especially, is communicated to the patient, so that all the vital functions are supplied, and that is health. Nature has her philosophy for applying these forces, which I think is better understood and described by Dr. Buchanan than any other author. But I think a medium for healing should be perfectly passive if possible, and if under high and powerful Spirits they will operate the cure. A clairvoyant healing medium I think one of the greatest blessings to the race. Yours, for progression, E. SPRAGUE.

AMSTERDAM, N. Y., August 3, 1854.

## AN OMINOUS AND CONVINCING DREAM.

FRIEND BRITTON:

I send you what I consider an uncommon dream, related to me a short time since, by a gentleman of our town, with whom I was operating to relieve of a most painful rheumatic and serofulous enlargement of his left arm, just above the elbow, which had troubled him more or less for years, and which I succeeded in removing with magnetic and spiritual manipulations, together with the application of an article,

## Interesting Miscellany.

FOR THE TELEGRAPH  
DAY DAWN.

A glorious day is dawning  
Upon our sinful earth,  
We hail the happy morning  
With shouts of joy and mirth;  
The sun of truth is rising,  
His rays the east now gild,  
And soon with light surprising  
The heavens shall be filled,  
  
His beams shall banish error  
And melt oppression's chains;  
Abide the reign of terror,  
And cleanse pollution's stains;  
Shall light us to our labor,  
And cheer us in our toil,  
Reveal to man his neighbor—  
Disclose the healing oil.

Then haste we to our duty,  
And hail the coming day,  
Which clothes the earth in beauty,  
And brings the healing ray;  
Here's work for every true-man  
Who pants to meet the foe;  
Here's work for gentle women  
Who weeps for human woe.

What though our cause be slighted—  
What though the helpers fail—  
What though, to men enlightened,  
Truth seem a thine-told tale?  
We'll still the seed keep sowing,  
And water with our tears,  
Our care and toil bestowing  
Till golden fruit appear.

## WASHINGTON IRVING ON TOM MOORE.

We chanced to be present, the other day, when Washington Irving took up the defense of the memory of Tom Moore. So noteworthy an outpouring as it was, of a generous and genial nature—properly eloquent in defense of the friend with whom he had exchanged cordialities, and over whose grave he would not, therefore, see an ill weed grow unplucked—we wished, at the time, that the summer wind would play reporter and tell the world of it. The subject was started by Irving's being rallied on having been such a Drummer, while in London, as to have served Moore for a model in dress—as appeared by a passage in one of his letters, giving directions to his publisher to look up Irving's tailor to make him a coat.

"Ah," said Geoffrey, with one of his genial lightnings-up of the face still handsome, "that was owing to the mere chance of Moore's having been with me, one morning, when I went into Nugée's; and I have often thought of it since, by the way, as a curious instance of the bringing together of opposite classes in England. We were strolling down St. James Street, and Moore stepped in with me while I ordered a coat. Seeing that Nugée did not know him, I stepped between the two, and said, "Really, gentlemen, two such very distinguished men ought to know each other! Mr. Nugée, this is Mr. Thomas Moore—Mr. Moore, Mr. Nugée!" Upon which, Nugée, who was worth one hundred and fifty thousand pounds at least, came forward, bowing almost to the ground in his excessive humility, and could not find words enough to express his sense of the honor of such an introduction.\* He was delighted with it, and thanked me warmly for it afterward. "Good creature!" he said of Moore, "good creature!"—using the phrase very popular in London at that time, to express great admiration. "Yes" (continued Irving musingly), "there was that tailor, worth a magnificent fortune, and he would come to your lodgings, with the coat he had made, to try it on! I remember his flattering way of looking at me, and expressing his interest when I called upon him on my return from the Continent, to order something. 'Not looking quite so well, my dear sir, not quite so well!' Take care of yourself, dear Mr. Irving—take care of yourself! We can't spare you yet!" And his look was full of the tenderest sympathy.

"But they do Moore the greatest injustice in denying him a sincere affection for his wife. He really loved her and was proud of her. I know it," continued Irving, very emphatically. "When we were in Paris together, I used to go out and breakfast with him, and most delightful those breakfasts were. And I remember being with Moore when his friends, Lord and Lady Holland, had just arrived; and Lady Holland told Tom they were coming out the next day to breakfast, and she wished particularly to see little Bessy. 'They shall have the breakfast,' said his wife when he told her, 'but they won't see little Bessy.' She said it very nicely, but w<sup>t</sup> in the positiveness of an habitual independence, for she would not be patronized by great folks!" Moore admired this, though he used to say it was quite beyond what he was capable of himself. But she did yield to him occasionally, and go out with him to parties—once, particularly, exciting her husband's greatest admiration by the way her quiet and self-possessed manner completely baffled the condescension of Lady Lansdowne. Her ladyship had intended to be excessively cordial, but the simple way in which "little Bessy" took as it matter-of-course, turned the balance of dignity altogether. Moore spoke of it delightfully afterward. Oh, they have cruelly misrepresented that man! He was an honorable, high-minded fellow, and in some trying money matters particularly, he showed the greatest disinterestedness and liberality. He has been shamefully wronged since his death."

Thus vindictorily of his friend spoke the just and kind Geoffrey Crayon a day or two since; and we are glad to record it while the dark wing of the poet's renown is uppermost. For, says Milton,

"Fame has two wings, one black, the other white—  
She waves them both in her unequal flight."

\* Irving thus provided a customer for the tailor. In Moore's Diary occurs the following passage: "Nugée called with the first sketch of my coat to try it on; said he would dress me better than ever I was dressed in my life. 'There's not much of you, sir,' he said, 'and therefore my object must be to make the most I can of you.' Quite a jewel of a man, this Nugée; he gave me to him in consequence of my former tailor being bankrupt."

—Home Journal.

A SINGULAR INCIDENT.—In relation to the sad death of a child which was run over by the ears at Salem on Thursday evening, the Newburyport Herald says:

The child being unknown, as the report spread abroad, hundreds rushed to the spot, mothers and fathers inquiring whether it was theirs; and many, like the woman in New York who was asked why she risked her life for an unknown child, did not fail to remember that it was some mother's child, if it was not hers. Most singular of all, however, was this: Nehemiah Brown, Esq., who is a coroner, was in the crowd, and seeing that the child was dead, said he would go home to obtain a blank for the holding of an inquest. As he was attending to that, the impression came upon his mind that he might be more closely interested in the accident; and on reaching the house, inquired where an adopted child of that age, named Adams, might be. He was informed that she had been sent upon an errand into the neighborhood of the dépôt. It was quickly returned, and at once recognized the child as his. She was a beautiful, bright girl, that he had adopted from one of the Boston institutions, whose last thought, like the thought of us all, went back to the mother that bore us.

AFFINITY OF QUEEN VICTORIA.—The Queen is perfectly idolized by the people; she mixes them familiarly, but while she sits the heads of the children whom she meets in her early walks, she takes care to mingle a graceful dignity with her condescension. The royal children after they have worked in their gardens, go out to walk, and they are especially instructed to be courteous to whoever may fall in their way. Sometimes her Majesty enters a cottage—perhaps at the dinner time of the occupants—and sitting down at the table partakes of the food.—London Atlas.

REV. N. BULLOCK, of Daua, Mass., has been ordered to give bail in the sum of \$700 for his appearance at the court, to answer the charge of an assault with an attempt to kill one S. P. Lindsey.

## Farmer's Department.

## TRANSPLANTING FRUIT TREES.

BY H. C. VAIL.

The autumn is a favorable time for making plantations of hardy trees, such as apples, pears, cherries, quinces and plums. The more tender varieties of fruit trees are frequently set out in the fall with success, yet the spring is the better season for removing the peach, apricot, nectarine, and even the plum.

The taste for fine fruit is becoming more general, and we believe that as men become more civilized and refined, they will give a greater share of their attention to the cultivation of the soil—particularly to the propagation of fine varieties of fruit. Thousands of acres of land have been devoted to orchards within a few years; still the price of fruit in our great cities is probably higher at the present time than it was ten years ago, even if we allow for the scarcity of fruit this season, which has caused an advance in price. In short, the public taste is rapidly undergoing an educational course, which renders it almost an impossibility to overstock the markets with good fruits at remunerating prices.

Fruits should be grown more extensively for home consumption. There are hundreds of farmers whose families know nothing of the luxury of having an abundance of fine fruit on their own farms; who, probably, never plucked a luscious pear or a ripe, blushing peach from a tree of their own. Too often we see a few fruit trees carelessly set alongside a stone wall, or in some neglected corner where they never receive attention, instead of having a field set apart and cultivated especially for the production of fruit, which may be thus obtained in any quantity and to suit the taste of the most refined amateur.

We are highly gratified at the increasing demand for fine fruits, and to notice the number of trees sold annually by our leading nurseries.

We are equally grieved to witness the careless manner in which nine tenths of them are placed out, under the name of *setting*, which is very proper, for they are set with no more care than if they were posts,

or some other lifeless thing. It never seems to enter the brains of some people that a tree is an organized body, possessed of vitality, and the roots, etc., acting as conduits for supplying the means of sustaining its vitality and increasing its mass. Such is the case, however, and, therefore, after having used the proper discretion in selecting the right kind and quality of tree, as to vigor, form, etc., the best mode of transplanting should be understood and acted upon. Take two plots of ground of equal size and transplant trees, equal in every respect, into both. Plant the one with care, the other in the ordinary manner, and at the end of ten years the former will be far superior that no amount of care or manuring will bring the latter to the same state.

Those persons who are about to transplant fruit trees would do well to observe a few facts. Nurseries, in which trees are grown until large enough for the orchard, are generally in excellent condition, the soil made rich by frequent and plentiful manuring, and kept clean by cultivation; hence in removing trees it is well to select as fertile a soil as possible in which to set them. Trees should never be pulled or twisted out of the ground, but always carefully taken up. If necessary to sever roots, it should be done with a sharp spade or other proper tool. Care should always be taken to preserve all the small roots, for they are invaluable to the health and prosperity of the tree. Exposure to the sun and wind will so strip the roots as to unfit them for the performance of their regular functions. Hundreds of trees are lost annually from this cause alone. All injured roots should be removed carefully, with a clean cut made by a sharp knife, the tops trimmed just in proportion the mutilation of the root. The practice of removing all, or nearly all, the top of trees transplanted is injudicious. The leaves are required to perfect their organization, and these are more readily developed on the younger than on the more matured portions of a tree. The holes for the reception of the roots should be spacious—from four to six feet in diameter, and never less than two and a half feet in depth. It must be recollected that if the spot where a tree is to stand is not well prepared before it is set, it never can be done afterward, and that their roots extend wider and deeper than those of ordinary crops, hence the soil must be loosened to a greater extent to enable them to travel without hindrance. The soil removed from the bottom of the hole should never be returned to it. Its place must be supplied with that of a better quality. Where rich earth can not be readily obtained, the surface soil about the hole may be taken off and placed in it, and the subsoil removed from the hole may be substituted for the surface soil so removed. The exposure to sun and air will so ameliorate its condition that it will soon become surface soil. It is an excellent practice to place bones, horn pits, woolen rags, leather shavings, and other refuse materials, such as old mortar, bricks, etc., in the bottom of the holes as a deposit of materials for the future use of the tree. If a hole be dug near a vigorous tree, and a fresh bone placed in it, at the end of a year the bone be dug up, it will be encircled with fibrous roots thrown out from the tree and feeding upon its substance.

The field devoted to fruit trees should be underdrained, if wet, for no tree can do well in a wet, cold, sour soil. We would advise the deep and thorough underdraining of naturally dry lands—a practice which is now pursued in England with great success, and which we have not the least doubt would prove an excellent investment on American farms, particularly on those portions which are expected to yield so abundantly in orchards. Deep and subsoil plowing must necessarily precede the transplanting of trees, for, with the exception of the middle portions between the rows of trees, they can not afterward be done thoroughly without great injury to them.

Compost manures are best adapted to trees. Unfermented, fermenting, concentrated, ammonical manures are highly injurious, disorganizing the sponges and rendering the tree unhealthy. Large amounts of mulch, river or pond mud, turf, sods, wood, mold, or other refuse vegetable matter prepared by the use of the salt and lime mixture, or charcoal dust, mixed with ordinary manures, or with guano, humus, or other concentrated fertilizers, may be used with safety, and should be mingled with the soil, not placed in immediate contact with roots.

Trees should never be set deeper than where they grow in the nursery. If any thing, they should stand an inch or two higher, to allow for the settling of the soil which will leave them at the proper depth. Care must be taken to give every rootlet its natural position, and when all ready, fine mold sprinkled over them, so that every crack and crevice may be filled. When properly covered, a few quarts of water thrown from a broad sprout, so as to give the stream a flat, thin form, will carry the soil about every root and insure success in its future growth.

The practice of shaking, recommended by many writers, is extremely injurious. We know from ample experience in pursuing both methods.

During the operation of shaking, the roots are drawn out of place and are left in a cramped position.

After having carefully planted a tree, set a tall, pliant stake near it, and make the tree fast by means of a wisp of straw, or a soft tow string, or strong bast matting. The object in using a limber stake is to give the tree an opportunity to move when attacked by winds, and yet remain firm enough to prevent being uprooted or having its roots drawn from their proper place.

A mulch (covering) of loose straw, coarse litter, seaweed, coarse manures, spent tan bark, stones, bits of boards, chips, etc., placed around the tree, prevents rapid evaporation of moisture and thus enhances the likelihood of success. Trees may be freely watered when mulched, but when not so treated, it often does much injury by compacting the soil and preventing the excess of air.

Dilute guano water, solution of night soil, improved superphosphate of lime, and other concentrated fertilizers, may be applied to trees with profit at almost any season of the year.

When guano alone is used, it should be dug in the ground in the fall, so that the autumn and winter rains may dissolve and distribute it through the soil, and destroy its virulence before the season of rapid growth commences. Should it come in contact with the sponges in its concentrated form it would result in their destruction. Superphosphate and improved superphosphate of lime are valuable as applications to fruit trees of all classes, and may be used at any season without fear of evil results. Indeed, fine fruit can not be grown without the presence of phosphates in the soil, and we have every reason to believe, both from theory and actual experiment, that the use of the soluble phosphates is productive of the greatest benefits to fruit trees of every description.

Probably the best method for watering trees is bury a piece or two of pipe tiles, with one point below the body of the tree, and the other coming to the surface of the ground one and a half or two feet from it. In this tube, thus formed, water, very dilute solutions of manures, may

be poured at any and all seasons with perfect safety. Other plans may suggest themselves to the ingenious cultivator.

One word concerning dwarf pear trees. In selecting pear trees grafted on quince for the purpose of dwarfing them, be careful to choose those grafted close to, or even beneath, the surface of the soil. When grafted on the quince above the surface they are subject to destruction from high winds. This precaution in selecting may prevent the loss of many, besides the pear may throw out young rootlets, and in time be growing on its own roots. The tap root of the quince should be cut out, for if left it will soon decay and leave the tree in an unhealthy state.

**SPECIAL NOTICES.**

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Public Meetings are held by the Harmonic Association every Sabbath at Franklin Hall, 6th Street, below Arch, Philadelphia, west side. Lectures at half-past 10 A.M., and a Conference at 7 P.M.

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DR. J. H. ORTON has employed the distinguished Clairvoyant and Psychometrist, P. H. RANDOLPH, who is considered certainly one of the best Seers in America, and who may be consulted daily, during September, at 101 Prince Street. As an examining Clairvoyant and Medium Mr. H. greatly excels, and is also a delineator of character to his superior. Hours from 8 to 12 A.M., and from 2 to 6 P.M.

All letters to Dr. Randolph should be sent to the Broadway Post Office, New York.

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Dr. M. has been spiritually directed to undertake this work of development, for a season, in this city. While he remains with us, he will receive patients for treatment by Mesmeric and Spiritual Influence. He has been remarkably successful in treating CONSUMPTION, RHUMATISM, NEURALGIA, ACUTE AND CHRONIC DISEASES, etc.

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